



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

PROVERB-SYNONYMS. — In his interesting article, "A pedagogia do povo Português" (Portugalia, Porto, 1901, vol. i. pp. 475-496), Professor F. A. Coelho cites some of the terms for "proverb" now or formerly in use in Portuguese: —

1. *Vervo*. Used by the cancioneiros of the thirteenth and fourteenth centuries.

2. *Exemplo*. Common in the fifteenth and sixteenth centuries.

3. *Refrão*. Borrowed from France in the Middle Ages.

4. *Adagio*. A literary word.

5. *Ditado*. Popular, in the sense of "proverb."

6. *Proverbio*. A literary word, but becoming popular.

Of all these the author prefers the last.

LOSS OF ORNAMENTATION. — In his paper "Os palitos" (Portugalia, 1901, vol. i. pp. 627, 628), dealing with a fast disappearing folk-industry in Portugal, the making of toothpicks by hand, R. Monteiro notes that these little articles have now altogether lost the ornamentation they once had.

POINTS OF THE COMPASS. — In his paper on "Some Aboriginal Tribes of Western Australia" (J. & Proc. R. Soc. N. S. W., Sydney, 1901-2, vol. xxxv. pp. 217-222), Dr. R. H. Mathews informs us concerning some of them that "the eight points of the compass are so familiarly fixed in their minds that, in directing another person where to find anything, they call out the compass-point in the most natural manner."

PRIMITIVE PEACE-MAKERS. — Among the natives of Torres Straits, according to Dr. W. H. P. Rivers (Man, Lond., 1901, pp. 171, 172) the maternal uncle can stop a fight by a mere word, and the brother-in-law can do so also, though he seems to have less power in the matter.

"FUNNY MAN" OF TURKISH SHADOW-PLAY. — In his article on "Arabic Humor" (Princeton Univ. Bull., 1902, vol. xiii. pp. 91-99), Professor E. Littmann observes concerning *Karagöz* or *Karaköz*, the name of the "funny man" in Arabic and Turkish shadow-plays: "It is almost certain that this name is derived from that of the Egyptian statesman Bahâ ed-Dîn Qaraqûsh, who played a political rôle under Saladdin and his successors."

BIRDS AND MUSIC. — Darwin held that "the original music was the birds' love song," a theory rejected by Wallaschek, in his work on "Primitive Music." It is, however, interesting to note that not a few legends of savage and barbarous peoples ascribe to *birds* the origin of music, song, and even speech. Chinese traditions derive their musical scale from a miraculous bird, while the Abyssinians think that, "St. Yared was the author of music, inspired as he was by the Holy Spirit, which appeared to him in the form of a pigeon, teaching him at the same time reading, writing, and music" (Wallaschek, p. 262). Wallaschek (p. 123) observes further: —